

ART. XX.—*The Oceanic Languages Shemitic: a
Discovery.*

BY REV. D. MACDONALD.

[Read 16th November, 1882.]

(A list of abbreviations will be found at the end.)

UNDER the name Oceanic I do not include the Australian languages, for though there are undoubtedly Oceanic words in the Australian vocabularies, the grammar seems essentially different. Cardwell, in his *Dravidian Grammar* ("Introduction," p. 53) says:—The grammatical structure of the Australian dialects exhibits general agreement with the languages of the Scythian group. In the use of post-positions instead of prepositions; in the use of two forms of the first person plural, one inclusive of the party addressed, the other exclusive; in the formation of inceptive, causative, and reflective verbs, by the addition of certain syllables to the root; and generally in the agglutinative structure of words, and in the position of words in a sentence, the dialects of Australia resemble the Dravidian, as also the Turkish, the Mongolian, and other Scythian languages, and in the same particulars, with one or two exceptions, they differ essentially from the dialects which are called Polynesian." "The Malagasi," says Latham, "is essentially a Malay language. . . . Of African elements in the Malagasi none have been pointed out, . . . which, as a phenomenon in the distribution and dispersion of languages, is the most remarkable on all the earth's surface" (Latham, *Comp. Phil.*, p. 294). Oceanic stands out quite distinct from the languages of America. This was known as early as the time of Captain Cook's discoveries. According to Crawford (*Dissertation*, p. 285), in 1000 words of Javanese there are 110 of Sanscrit, but 50 in the same number of Malay, and none in Polynesia; yet this Sanscrit was in Javanese and Malay probably before the Christian era, and introduced with Hinduism. Mohammedanism has been introduced along with modern Arabic, of which there are 52

words in 1000 of Malay, and none in Polynesia. The same great authority on this subject (*Dissertation*, p. 287), speaking of the languages of South-eastern Asia generally, the continental languages nearest geographically to Malaysia, says: —“The languages of these countries are generally monosyllabic and the Malayan polysyllabic. They refuse to amalgamate or intermix, of which we have some striking proofs. The Chinese have been settled in great numbers throughout the Archipelago for many centuries, and intermarried with the native inhabitants, yet there are certainly not a dozen words of any Chinese language in Malay, Javanese, or any other native tongue of the Archipelago.”

The Oceanic is described by Professor Whitney (*Life and Growth of Languages*, ch. xii., International Scientific Series), following Muller, as “a vast and perfectly well-developed family, the Malay-Polynesian,” comprising the Malagasy, Malayan, Polynesian, and Melanesian, better called the Papuan. By Latham (*Comp. Phil.*, ch. 54) the Oceanic is divided into two great branches, the one of which may be called the Malay, if we include under that name, for convenience’ sake, the Malagasy, Micronesian, and Polynesian proper; the other is the Papuan, which prevails in New Guinea, the New Hebrides, and intervening islands. The Oceanic languages are more widely diffused than any other. Between Madagascar and Easter Island there are two hundred degrees of longitude. The family thus widely diffused over two oceans, and having no apparent connection* with those of the adjacent mainlands of Africa, Asia, and America, some have suggested, by way of accounting for its existence, that the isles in which it is spoken may be the hill-tops of an ancient submerged continent; others that this so-called family is not really a family, but a multitude of heterogeneous indigenous languages, with a number of common Malay words added to them by Malayan immigrants. The former of these suggestions never attracted much attention, and the latter, though elaborately asserted by Crawford in his dissertation prefixed to his Malay dictionary, has always had the great majority of scholars against it, and may be

* From what central point (says Whitney the migrations of the tribes and their dialects took place it is not possible to tell. The family is strictly an insular one.—*Life and Growth of Language*, p. 242. London, 1880, International Scientific Series.

regarded as a mere crotchet. The affinity of the Malagasy to the Malay was known two centuries ago; that, also, of the Polynesian to the Malay has been known since the time of Captain Cook's discoveries. The common theory first stated by Forster in 1778, to the effect that "all these languages were derived from one very ancient tongue now lost," has been effectively supported by Marsden, who calls (*vide* his *Malay Grammar*, "Introduction," p. xviii.) the original language the Polynesian, and maintains that one of its dialects stands in the same relation to the Malay as the Saxon to the English.

The relation, then, between the Shemitic and Oceanic is, generally speaking, that of an ancient to a modern language, as Latin to French, Saxon to English. This implies that we shall find the Oceanic, as compared with the Shemitic, characterised by phonetic and grammatical decay, the abbreviation and corruption of words by a principle of voice economy, and the substitution of separate auxiliary words or particles for the inseparable forms of declension and conjugation; and that allowance must be made for the existence of ancient vulgar dialects, in addition to the literary, just as is done in tracing the Romance to the Latin. In the Shemitic we find that this process of decay had been operating; in the Oceanic we find it carried further, but on the same lines. Gesenius (*Heb. Gr.*, "Introd.," sec. 16), glancing over the Shemitic field, says:—"The Aramæan dialects exhibit the earliest and greatest decay, and next to them the Hebrew-Canaanitish. The Arabic was the longest to maintain the natural fulness of its forms, being preserved undisturbed among the secluded tribes of the desert until the Mohammedan revolution, when it suffered considerable decay. It was not till so late a period as this that the Arabic reached nearly the same point at which we find the Hebrew, even as early as the times of the Old Testament." "This," he adds, "accounts for the facts (erroneously considered so very surprising) that the ancient Hebrew in its grammatical structure agrees more with the modern than with the ancient Arabic." It is the Aramæan, with its "simplicity, occasioned, in fact, by derangement of structure and curtailment of forms," that the Oceanic most resembles.

According to Latham (*Comp. Phil.*, ch. 66) the Shemitic languages are essentially dialects of a single language from which is to be inferred either the comparatively recent

diffusion of the Shemitic forms of speech, which he thinks the more likely, or a great indisposition to change. Latham (*Ib.*, ch. 54), encountering a similar phenomenon in Polynesia, interprets it in the same way, saying of the Polynesian dialects that "they have spread both recently and rapidly;" the sole foundation for his theory being the uniformity of these island dialects, and the consequent difficulty of conceiving of them as existing separately for ages, and still preserving that uniformity. Of the fact no one doubts; but Latham is, perhaps, almost alone in his inference from it. "The unity of the Polynesian dialects," says Alexander ("Introduction" to *Hawaiian Dictionary*), "is still an astonishing fact. Tribes like the Hawaiians and New Zealanders, separated from each other by one-fourth of the circumference of the globe in space, and thousands of years of time, speak dialects of one language, and have the same customs and mythology. The laws of euphony in the several dialects which regulate the changes of consonants are so fixed and uniform that, a New Zealand or Samoan word being given, we can generally tell with certainty what its form will be in each of the other dialects." "It was the belief of Wm. Humboldt," he adds, "that the Polynesians exhibit the original state of civilisation of the Malay race, when they first settled in the Indian Archipelago, and before they had been changed by foreign influence." The one fact which is truly wonderful and unparalleled is the substantial sameness of the language whose varieties are spoken in the numberless isles of Oceania. As this cannot by any possibility be accounted for by recent diffusion, the only other alternative is that of a peculiar inherent permanency or indisposition to change. This peculiarity, which is also Shemitic, is as such thus referred to by Whitney (ch. xii.):—"The scale of dialectic differences is much less in Semitic than in Indo-European; all the great branches, even, are, as it were, the closely related members of a single branch. This is not necessarily because their separation has been more recent than that of the branches of our family; for Semitic speech has shown itself much more rigid and changeless than Indo-European, or, it is believed, than any other variety of human speech."

In comparing Oceanic and Shemitic it may be necessary to say a few words at the outset as to phonesis.

Speaking of the Malay, Crawford points out that "there

are a good many monosyllabic words ; . . . the great majority of radical words are bisyllables." This is true of Oceanic universally, whose radical words, as Whitney says, "are prevailingly dissyllabic;" and it is true, also, in like manner of Shemitic.

As was to be expected, there is no Oceanic language that has retained all the Shemitic consonants ; the Malagasy has perhaps retained more than any other. There is much less difference between the Malagasy and Hebrew or Arabic than there is between the Polynesian and Malay or Malagasy. For, as Crawford remarks, "the dialect of the Sandwich Islands wants no fewer than thirteen, that of the Marquesas twelve, and that of New Zealand eleven consonants of the Malayan system." As used here, the vowels have the continental sound ; and it has to be borne in mind that the short sounds of i and e are almost identical, and somewhat like that of short u or y. As in Shemitic so in Oceanic, vowel sounds are peculiarly interchangeable. In what follows the consonants have the English powers. The Shemitic words are transliterated as nearly as possible, according to the system of Gesenius, set forth in the comparative table of alphabets prefixed both to his grammar and dictionary. Cheth is hh or ch ; in Efatese, as there is no h or ch, cheth is either k or quiescent. Efatese has but the one sibilant, s, that can represent the Shemitic z, sh, and s. Tzade or tz can only be t or s as pronounced by an Efatese native ; koph (q), k, and g can only be k ; and d, t, and th can only be t. In Efatese k and ng are very frequently interchanged, and in the vast majority of instances ng is merely dialectic for k ; p (or b) and v (or f) are frequently interchanged for the sake of euphony. What may be called double euphonic consonants are somewhat common in Oceanic, as mb or mp for b or p, and tr or nr for r. In Oceanic the vowel at the end of a word is often euphonic. The same rules for the commutation and omission of letters apply as well to the Oceanic as to the Shemitic. As in Assyrian (Sayce and Norris) so in Oceanic, ayin is a vowel or quiescent, and is here denoted by a comma, thus (,). In what follows when the third person singular preterite of a Shemitic verb is given with certain of its letters italicised the letters not italicised are the radicals of the "stem-word."

Dr. Thomas Young "has calculated by the theory of probabilities that if three words were identical in two

languages, the odds would be more than 10 to 1 that in both cases they must have been derived from a common parent tongue; that for 6 words the chances would be 1700 to 1; and for 8 words in common, 100,000 to 1; so that in the two latter cases the evidence would be little short of certainty that the languages in question, and consequently the natives who speak them, had a common origin. But according to the more learned modern ethnographers, the affinity of languages is not so much to be sought in the coincidence of words as in the grammatical structure." So says Mrs. Somerville. "The philologue," says Latham (ch. 1.), "who looks upon languages from the historical point of view has, in most cases, to infer the relationship from the likeness. . . . For historical purposes, the important parts of a language are the details—the details in the way of its words, glosses, roots, and vocables; its nouns and verbs; its adverbs and pronouns. Where these are common to two languages the chances are that the actual relationship is in proportion to the extent of the community."

The parts of Oceanic words italicised are non-radical, and explained in the part treating of grammar.

VOCABULARY.

(Any word without the name of the language to which it belongs prefixed is Efatese.)

1. Father; *ava*, ap. My., *pa*; Ch., *aba*.
2. Strong; *bur*; Heb., *abir*.
3. To walk in a rolling manner, or backwards and forwards, *banga*; Syr., *abak*.
4. Wing, *avar*; Heb., *abar*, a wing feather.
5. A reward; *keroa*; Syr., *agroa*, *cf.* Heb., *agorah*, a silver coin.
6. To gather together; *kur*, *ngur*; Heb., *gur*.
7. To gather together; *kuruk*; Ch., *gareg*.
8. To take in, draw in (i.e., lay up, to put in store for oneself); *kar*, *ngaru*, *ngarukaru*, *tagaru*; Heb., *gar'a*.
9. Heb., *gar'a*, also means to diminish; Ef., *kir*, small. My., *korang*; Java, *kirang*; *makur*, thin, lean; My., *kuru*. My., *karut*, *karik*, *kukur*, &c., are all belonging to the same root.
10. The radical meaning of Heb. *gar'a* and cognates, as *garr*, is to scrape, scratch; Ef. *ngura*, v. and s., and My. *garu*, v. and s. Ef., *kar*, *ngarakar*.

11. An article. Ef., e or a; Heb., he, ha; Phen.,* a.
12. To put together in a bundle, tar; Heb., tzarr.
13. A shadow; ate; Po., ata; Heb., ad, exhalation, vapour. From the same root (Heb., aid; Arb., ada, to bend, be strong, heavy, &c.), we have—Ef., ate, a spirit, the soul; My., ati, heart, mind; Po., aitu, a ghost, and atua, a god; also, Ef., Po., My., and Mg., ate, ati, the liver.
14. Male; anoi; Tah., oni; My., inu; Heb., on (aon), virile and genital power.
15. To spin or weave, sel, (Fiji., sulu, cloth); Heb., azal. Like the Heb. and Ch., this Ef. word sel or sal also means to go, depart, and sela is a way or road; *misal* is separate (departed), cf., Arb., cognate, 'azal.
16. To creep, slip; sol, sosol; Sam., solo (transitive, soli; Sam., soloi, to wipe); Heb., zahhal. Like the Arb. and Arm., which, however, substitute d for z, the Sam. sola, solo, means also to run, run away.
17. To bind around; ser; Heb., azar; Arb., zarra. Ef., *maseri*, woman's waist dress. My., sarung, the cloth wrapped or girded round the loins of men and women.
18. A kinsman, ak, ek; Heb., ach.
19. To howl, cry out; au (aw'); Arb., 'awi.
20. Narrow; wos; Heb., autz (wutz).
21. A mark; wot; Heb., aoth (woth).
22. A pot; Fiji., yawe. Heb., ahh, a pot or furnace. Ef., ua (uwa), the native oven.
23. To take; us, wis, was; Heb., ahhaz.
24. Tail; nger; My., ekor; Heb., achor, hinder part, rear end.
25. Not; e; (Heb., ai, i); Api., i, like Eth. i, prefixed to verbs.
26. Empty, vain; lala; Heb., elil.
27. Sam., ngali, to gnaw; (Heb., akal, to eat, bite); Ef., ngol, lips.
28. To say, li; (le or lo, voice, speech); Arb., alla, to cry out; Amh., ala, to say, speak.
29. Hand, arm, lima; Po., id; Api., ma; Heb., amah, the forearm.
30. To languish, hang down the head (be ashamed, weak); mal; My., malu; Heb., amal.
31. To be strong; met, *matua*; Fiji and Po., *matua*; Heb., ametz.

* Phœnician.

32. Sav.—Heb., *asaf*; cognates, *suf*, *safah*, *yasaf*; meanings common to Ef. and Heb., to scrape, scrape off, together, surpass (be great), collect, take, take off, away. Causative, cause to go away; passive (modern), *misav*, taken away, separated; and (ancient) *siv*; cf. Heb., ps. part., *asuf*, to be gathered together, to vanish, perish.

33. To bind to anything; *sera*; Heb., *asar*.

34. Weak; *pwel* (*pel*), *wel*; Heb., *afil*, *apil*.

35. End; *abis*; My., *abis*; Heb., *apes*.

36. To surpass; *bong*, *pong*; Arb., *paq*; hence,

37. Extremity; *pango*, *pang* (much used in names of places throughout Oceania); Arb., *pauqon* or *pauq*.

38. To go round; *ova* or *epa*; Heb., *aff* or *app*.

39. To weave, intertwine; *rav*; Heb., *arav*.

40. To go; *arowo*, *aroo*, *porou*; My., *perga*; Heb., *arach* or *arahh*.

41. A time; *rak*, *rang*; Arb., *arach*, to appoint a time.

42. To delay; *firak*; Arb., Heb., *arach*.

43. A foundation; *isi* (*issi*); Ch., Arb., *ash* (*osh*, *ush*).

44. To come (dialect); *da* (*nda*); My., *datang*; Heb., *athah*.

45. Food, a present; *vang*; Erom., *vang*; An., *hang*; Mg., *fahana*. In Bible, only in Ez. and Dan., *bag* or *vag*.

46. To cut; *bit*; (*knife*, *bit*); Heb., *badd* or *padd*.

47. Quickly, swiftly, tremblingly; *bile*, *bele*; Heb., *bahel*; Ch., *behal*, hence,

48. *Bile*, *file*; to flash, lighten, and s., lightning; Po., id. Fiji., *vula*; My., *bulan*, moon.

49. To shut, cover; *bon*, *won*, *fun*, *bun*; Heb., *bahan*. The secondary meanings in Ef. are, to finish (from closing or sealing), to blot out, kill; and the word is widely used in Oceania. Ef., *bunu*; My., *bunoh*; Mg., *vono*; Ef., *bunuta*; Java, *buntu*; Sam., *pupuni*. Ef., *fona*; Mg., *fono*, cloth covering, or wrapper. Ef., *fonu*; Java, *panu*, a turtle (because covered). With auxiliary *m*.—Ef., *mono*, *munu*; Mg., *mamono* (for *mafono*); this change on prefixing auxiliary *m* to verbs beginning with a labial takes place invariably in Mg., and only occasionally in other Oceanic languages.

50. To come in, come upon, enter, to go; *pa*, *va*, *pan*, *van*; also *bua*, *fua* (hence *na pua*, a road, way); Heb., *ba*, (*bua*). *Bua*, to procure, bring; My., *bawa*; Heb., *bua*, *ba*. *Pa* to, or *pa ta*; My., *pada*; even, equal; Heb., *ba'ad*. *Baki*; My., *bagi*; to, unto; Heb., *ba ki*. *Baka*; My., *bagai*; Fiji, *baka*;

Maori, whaka—as, like, as if; Heb., ba k, ba ka. Ba, va, baka, vaka; (Fiji, vaka; Sam., faa), prefixed to verbs in Papuan and Polynesian languages forms a kind of causative; Heb., ba; Arb., ba; to be equal (My., baya), to make equal, to come to pass, cause to come to pass. The ka in baka means *as*; Heb., ka; hence vakamauri, to save, is literally not to cause to live, but to cause to be as alive. Modern causative bai, to bring in, insert; ancient causative ova, or ava, to carry; Heb., Hiphil, hevia (avi), which means in Hebrew also, to put in; Ef., to entomb, bury. With m or um (49) we have umai (dialect), mai; to come; also used widely in Papuan and Polynesian as a particle to denote direction towards the speaker, and like the prep. from. Fa, be, pa be, (usually *van mai*), to come; Heb., ba bo, or va bo, (Dan. xi. 10).

51. To tread with the feet, trample on; pas; Heb., bus (bas)

52. To snatch away; bass; Syr., baz, hence,

53. A prey; bes; Heb., baz or bizah.

54. To confide in; fafatu, (fatu); Heb., batahh, prt., batuahh.

55. Principal or public house; fare; Tah., fare; Maori, ware; Fiji, bure; Heb., Ch., birah, palace. Eth., nabar, to dwell.

56. This, that; nin, nen; My., nun, nin, nen, inun; Syr., enun, enen.

57. To be not, empty, worn out, without anything; bol, buel, bal, wol; Api., buel; Heb., balah.

58. A wave (swell); peau; Sam., id.; Ch., be'aa, to swell, boil up.

59. To burn up; tubara; Heb., ba'ar: to kindle an oven, bouria, būria; Heb., prt., bo'erah, Hos., 7-4.

60. Stupid, brutish; bār; Heb., ba'ar.

61. Precipice; patir; Heb., batzir, inaccessible, high.

62. To strike; baka, boka, buka, puka; Heb., pag'a.

63. To inquire into, examine; bous; Ch., bihhash.

64. Bora, wora, bara; to beget; Heb., bara; hence,

65. Offspring; wor; Heb., bar, and

66. Fat; barua; Heb., baria.

67. To make a humming sound; buruma; Arb., baram.

68. To raise up, rakai; takai; Heb., gaah. In Ef. and Heb. it also means to adorn.

69. To be polluted, defiled; ngolopa; Heb., gaal.

70. To thunder; *kat, ngat*; Eth., redupl, *gidgad*.
 71. To cut; *kut, ngut*; Heb., *gadd*.
 72. To cut, break; *koto, ngoto*; Heb., *gad'a*.
 73. To pluck off, break off; *kotev*; Heb., *qatav*.
 74. To cleave, cut; *kob, ngob*; Heb., *gub*.
 75. A dog; *kuria*; Syr., *guroa*.
 76. To shear, cut off; *kosi*; Syr., *gazi*.
 77. To shave, shear; *kosum*; Heb., *kasam*.
 78. A slender stem; *kusou*; Syr., *guz'o*.
 79. To hide; *kor, ngor*; Heb., *gahhar*.
 80. To bind; *kat, ngat*; Arb., *qad*.
 81. A wave; *ngalu*; Sam., id. Syr. *galo*.
 82. Husk, peel; *ngalu*; Syr., *gelo*.
 83. To bind together, tie; *kela*; Arb., *'aqal*.
 84. To be bent, twisted; *mangal, takel, takelkel, tangelen-gele*; Heb., *'aqal*.
 85. To absorb; *kumi, ngumi*; Heb., *gama*.
 86. A wing; *Santo, kave, kav*; Ch., *gaf*.
 87. To call, cry out; *kua, ngua*; Syr., *g'oa, q'oa*.
 88. To feel, explore; *kis, ngis*; Syr., *gas*.
 89. This; *te, to, tu*; Ch., *do, dā*.
 90. To fear; *mitaku*; My., *takut*; Heb., *dag*.
 91. To cover; *tak*; Heb., *dagah*.
 92. Breast; My., *dada*; Heb., *dad*.
 93. To pound, beat; *tuk*; Heb., *duk*.
 94. To roll, round, &c.; *tal*; Heb., *tzall*; Arb., *ddall'a*.
 95. To incline to one side; *tale*; Heb., *tzal'a*; Arb., *ddal'a*; hence,
 96. A side; *tale*; Heb., *tsel'a*.
 97. Fatigued, wearied; *tangiengi, (angi)*; Heb., *yagi'a, yagi'a*.
 98. A heap of stones; *tangur*; Ch., *ygar*.
 99. To delay; *taleale, (āle)*; Sam., *tali*, wait for; Heb. *yahhal*.
 100. To push; *tō*; Heb., *dahhah*.
 101. To thrust, push; *tōv*; Heb., *dahhaf*.
 102. To thrust, push; *tak*; Heb., *dahhaq*.
 103. To thrust out, expel, drive away; *tīa*; Heb., *hidīahh*, Hiph. of *nadahh*.
 104. To be many; *et* (dialect); Arb., *adi*.
 105. Lord; *tui, ti*; Po., id; My., *tuan*; Arb., *dzu*, or *thu, thī*.
 106. That, so that, because, he who, that which; *t, te*; Ch., *d, dī, de*.

107. This ; tik, tuk ; Ch., dek.
108. To disturb water ; tuletul, (tule) ; Heb., *dalahh*.
109. This ; tun ; Ch., den.
110. To thrust, push, strike ; tiba, tuba, tapa ; Heb., *dapah*, tapp ; Arb., dabba.
111. To knock ; tavangk ; Heb., *dafaq*.
112. To sing, cry (as a child), speak, &c. ; kei, ngei ; Heb., *hagah*. Kī, to squeak ; Heb., Hiphil ; Sam., 'i'i (kiki). An., eka ; Fiji, kaya, to speak.
113. To break, utter sound ; at ; Heb., *hadd* ; Arb., *hadda*.
114. To beat with a club ; watu, atu ; Heb., *yatahh* ; Arb., *watahh*.
115. This, he, she, it ; wa (ua), ia (ia) ; Heb., hua, hia.
116. To be ; pi, bi, vi, ba, pa, bu, vu, bo, pu ; future, fo, wo, o. Heb., *havah*. Ch., *havah*, *havaa*.
117. To go away ; Sam., alu ; Arb., halla : hence, a road, Ef., lel ; Po., ala ; Mg., lala.
118. To walk, go ; Santo, Fiji, lako ; My., laku ; Heb., *halak*, *yalak* : to pour out ; lingi ; Heb., Hiphil, id.
119. To be brilliant, glorious ; miel ; Heb., hall ; Arb., halla : hence, elo, or al, the sun ; Abyssinian, aloh ; ali, day ; lin, light ; aliati, (for aliali), day ; to dawn.
120. Multitude, riches ; mān ; Heb., hamōn.
121. They ; mai, máne ; Ch., himō, himōn.
122. To wander in perplexity ; bingo ; Heb., buk.
123. Crooked, twisted ; pangpangoa ; Heb., hapakpak.
124. A star ; masei, masai, (*what* shines) ; Arb., zaha, or zayai, to shine.
125. To be filthy, loathsome ; samasamana (sam) ; Heb., zaham.
126. To flow out, go out ; tav ; Heb., davv ; Syr., duv ; Sam., tafe, flow ; tafe, a flood, Ef., id.
127. To deceive, lie ; sur ; Arb., zar ; zur, a lie.
128. Milk, breast ; sus ; Mg., My., Sam., id. ; Heb., ziz, zuz.
129. To draw out ; tila ; Heb., *dalah* ; Syr., dela.
130. To scatter ; siri ; Heb., *zarah*.
131. Bosom, inside ; kob, kupu ; Heb., chob ; Ch., chuba.
132. Fire ; kap ; cf. Syr., *chab*, to burn ; My., afi ; Arb. wafi, to cook.
133. To tie ; ut ; Heb., hhud ; Arb., hhad.
134. To returu ; liliu, (liu, lyu) ; Arb., ala.
135. To dance ; wul ; Heb., hhul.

136. House; *suma, um*; My., *rumah*; Java, *umah*; An., *neom*; Heb., *hhomah*, wall of a town or house.
137. To be; *ka*; Heb., *chayah*, to live; hence,
138. Ika, a fish; Po., id.; Heb., *chayah*, (water) animal.
139. War; *fakal*; My., *kalahi*; Heb., *chayil*.
140. To do with ardour, be earnest; *kara*; Heb., *charah*.
141. To scrape, scratch; *karas*; Arb., *charas*.
142. To be dried; *kara*; Arb., *charra*.
143. To be bright, clean; *tär*; Heb., *taher*.
144. To twist; *taui, tawi*; Arb., *tawi*.
145. To be long; *tali*; Arb., *tala*: hence, *tali*, a rope; Po., My., id.
146. Clay, earth; *tano, tan*; Po., My., Mg., id.; Ch., *tin*; Syr., *tino*.
147. To cover, or soil with clay or earth; *tan, tun*; Arb., *tan*.
148. An egg; *tole*; Arb., *tala*, a young animal of any sort. My., *tulor*; Mg., *atody*; egg.
149. To be heavy, laden; *miten*; Syr., *t'en*.
150. To cast down; *toro*; Heb., *tarahh*, be cast down, wearied; Ch., *terahh*: hence, to sleep, *maturu*; My., *tidor*; Mg., *matory*.
151. To pour over (smear); *bulu*; Arb., *balla*; Heb., *ball*.
152. A cutting instrument; *karab*; Heb., *chereb*.
153. To know; *atai, tai*; My., *tau*; Heb., *yad'a*; Ch., *yd'a*.
154. To tread; *us*; Arb., *wahass*; Heb., *yahatz*.
155. A day; *ma, (mei, me)*; Ch., emphatic, *yomā*.
156. A shoot; *niko, or iniko*; Heb., *ynikah*.
157. Beautiful, good; *pia, wia, wi*; Heb., *yapeh*. My., *baik*; Arb., *baha*, to be beautiful.
158. To go out, forth; *sei*; Eth., *wasza*.
159. To go out, forth, cause to go out, forth; *tou*; Heb., *yatza*; Hiph., *hotzia* or *hotziya*; hence,
160. Gate, fountain, origin; *mita*; Heb., *motza*; which also in Ef. means, (after the analogy of Heb., 'yn), the eye; Po., My., *mata*; Mg., *maso*; hence, also,
161. Excrement; *tai*; Sam., *tae*; My., *tai*; Heb., *tzah tzeah*, and,
162. To be filthy; *mota*; Sam., *oteota*; Syr., Heb., *tzoah*. Cf. Syr., *tzaa*, to stain; *tzoa*, filthy; hence, also,
163. To spring forth, up; as in Heb.; then, to become, exist, continue; Ef., *tou, or tau*; Fiji, Sam., id.; (cf. My., *jadi*. Java, *dadi*. Ef., *tou* and *tu*, offspring, like Heb. *tzeetzayim*; hence, also,

164. A year, season, (harvest); tou; My., taun; Mg., taona. A year in pigeon English is "one yam."

165. Established, firm; supe, sup; Ch., yatzib.

166. To dwell near, sit, be on; tab, tav; Heb., yashab; Arm., ythib; Arb., wathab.

167. Like, so, as, as if; ke, ki, ka; Heb., ke, ka; My., ka.

168. Weak, faint-hearted, &c.; kin, kan; Heb., kah, and cognates.

169. So, thus, here, this; ku, kua, ko, ka; Heb., koh; Ch., kah; My., iki, iku.

170. A vessel, basket; kat, kot; My., water vessel, kandi (n euphonic); Heb., kad.

171. A pot; Fiji, kuro; Heb., kir.

172. To catch, seize, fall upon; karak; Heb., charak. (only in Prov. xii. 27).

173. A joining, the elbow; wusik; Heb., hhashuq; My., siku; Heb., hhashaq or h hazak; Hiphil, hehziq, to join to, adhere, take hold of, seize; Ef., siku.

174. To pierce, dig, cut round; kor; My., korek. Heb., kur; My., karis, kris, a dagger.

175. To pant; ngaingai, (ngai); Syr., kahh; Arb., kahh, to overcome in battle; Heb., koahh; My., gagah, strength, might, valour; Fiji, ngu.

176. That, in order that; ki, ka, nga; Heb., ki; Arb., ka.

177. Clothing; kul; Heb., keli; My., kulit, skin.

178. A vessel; My., kulah; Heb., keli.

179. To be covered, hid; kus; Heb., kasah, ps.

180. To bow down; kav; Heb., kaff.

181. To stoop; tak; My., tunduk. Syr., v. Jno. xx. 5—11. (Adiq, to stoop, Aphel of daq, to look, look round, &c.)

182. A deep cavity; luk, lok; Heb., log.

183. To stick, adhere; liko; My., lakat; Arb., lahhiqa.

184. To be exhausted, languid, fade; li; My., layu; Heb., lah, laah.

185. A knife, (sword); lova; Heb., lahavh.

186. To be mad; elielia; Fiji., lialia; Heb., lahah.

187. To burn, flame; livaliva; Fiji., livaliva, lightning; Arb., lahhivha; Samaritan, lavhlavh, to shine.

188. To shine, be bright; langa; Arb., lacha.

189. To be strong, firm; let; Arb., latha.

190. A fissure or chasm; las; Arb., las'.

191. To bite; leti, lati; Arb., lat'a.

192. To be mild, gentle; *mailum*; Mg., *malemy*; My., *lumah*; Arb., *hhaluma*.

193. To cut off skin or bark; *mulu*; Heb., *mul*; also the word is used both in Ef. and Heb. in the sense of, to circumcise. Circumcision prevails among a part of the Efatese, very extensively in the New Hebrides, and in other parts of Oceania.

194. Defilement; *mym*, (*mim*); Heb., *mum*.

195. The Heb. word for eye, *'yn* (160), literally means fountain; from *'in*, to flow out. This word or root is found in Mg. as *ony*, river, and in Ambrym as *un*, in *un miten*, flowing of the eye, tears.

196. To die; *mat*, *mate*; My., Sam., *id.*; Mg., *maty*; Heb., *muth*, *math*.

197. To separate; *mas*; Arb., *maza*.

198. To strike upon, extend to; *mau*, (*mawa*); Heb., *mahhah*.

199. To chew; *ma*; Sam., *mama*; My., *mamah*; Syr., *mahha*, to bite.

200. To rub; *mā*; Heb., *mahhah*.

201. A hollow; *mele*, (*const.*); Heb., *mēhillah*.

202. Who? Ero., *me*? Heb., *mi*?; (*pl.*) Ero., *me ume*? Heb., *mi wami*?; Who? (*sing.*). My., *mana*? Syr., *man*?

203. Feeble, soft; *malua*; Sam., *malu*, (*Ef.*, *malilua*. Sam., *malulu*); Arb., *malihh*.

204. To flee, (*slip, glide away*); *mila*; Heb., *malahh*.

205. To cut off, clear; *mal*; Heb., *mall*: hence the Po. *malae* or *marae*, (*familiar to the readers of Cook, &c.*), the open (*clear*) public place of the village; in Ef. *mala* or *malla* (*or malel*).

206. A beam; *nerou*; Syr., *niroa*.

207. Short; *mwit*; Heb., *ma'at*, to be diminished.

208. A covering; *mwit*; Heb., *ma'ateh*.

209. Treachery, perfidy; *mal*; Heb., *ma'al*.

210. Above (*Ef. dialect*); *mahil*; Heb., *ma'al*: (*ayin here represented by h*).

211. To be angry; *maieto*; Arb., *ma'idda*.

212. A hollow, cave; *mōru*; Heb., *me'arah*; (*Ef. const.*, *merite*); Heb., *me'arath*: Ef. *pl.*, *moruta* (*name of a valley full of caves*); Heb., *me'aroth*.

213. To come; *masa*; Eth., *maza*.

214. A gathering together, company; *mikau* (*mikawa*); Heb., *miqeweh*.

215. Man, lord; mera, mare; Ch., mare. In Mar-Saba, maranatha, &c.

216. To stroke with the hand, anoint; masa, masamaso; Heb., mashahh.

217. A portion; maso; Heb., mashhhah.

218. To show, declare, tell; tili, tule; Sam., tala; Arb., dalla.

219. To speak, say; nova, nowa, noa; Heb., navha, naba.

220. To speak, say; Ero., nam; Heb., nam.

221. To contend; Fiji, leti; Heb., ladd.

222. Water; wai; Po., vai; Heb., naba' or bu'a, to well up, gush forth, (mabu'a, a fountain); Abyss., waha, water.

223. To rain; bowa, wa, bwa; Heb., naba', or bu'a, Hiph., to gush forth.

224. Rain, shower; us; My., ujan; Sam., ua; Arb., wadz'a, to flow, to run.

225. A wave; wa, (v. 222). This Shemitic root, or group of cognate words, as Heb. nub, napag, means also to swell up, to sprout, to produce (fruit); hence the word wa in Ef. is used to denote not only a wave, water, and to rain, but also

226. Fruit, and to fruit; Sam., fua; My., buwah; Mg., voa; of which last the verb is mamoa (49).

227. Hence, young shoots, offspring; pia; My., piat; Sam., fua; and

228. Young; fau, or fou; Sam., fou; Fiji, vou; Mg., vaovao; and

229. To begin, be first; be, ve; Sam., fua; Fiji, vu; An., hu; My., püun, beginning, source, foundation; Ef., bua, ancestor, progenitor; hence also,

230. Blossom, flower, buma; Mg., vony; Sam., funga; My., bunga.

231. To rest, dwell; manak; Arb., nach.

232. Progeny, offspring; nan; Heb., nin.

233. To move to and fro; nua; Heb., nua'.

234. To sprinkle, scatter, shake forth; nopa; Heb., nup, Hiph., henif; hence Ef., nivi, to shake (a fan), to fan, a fan.

235. To drop; tev, tetev; Heb., nataf.

236. Before, face, front; nako; Heb., nokahh.

237. To fall; bul; Heb., napal.

238. To take up, carry, to suffer, to bear any one's sin; su; Heb., nasa; Arb., to grow; nashā; Ef., pisou; hence,

239. Height (top), sū; Heb., si, sya; and

240. Vapours which ascend from the earth; nsou; Heb., nasya.

241. To saw; sar; Heb., *nasar*.

242. To bite; kat; Ch., *nekath*. (The Heb. is *nashak*.)

243. To kiss; sung; Heb., *nashaq*.

244. Hill; tav; Abyss., *debba*; Arb., *natab*, to be lofty.

245. To cut; niti; Heb., *Piel*, *nitahh*.

246. To lift up; sela; Heb., *sala*.

247. To kiss; sum: My., *chyum*, to kiss, to scent, to smell; Arb., *shamma*, to smell.

248. To be hid; bwei; Arb., 'abiya.

249. To do, make; bat, pat; My., *buat*; Aram., 'bad; hence

250. A slave; viti; My., *beta*; Heb., 'ebed.

251. That, to, in order that; An., *par*; Ero., *wor*; Heb., 'ibur.

252. (Sandy) shore, ground, land (opp. to sea); uta; My., *utan*, a forest, as in *Orang-utan*; Bisaya, *utan*, a garden of pot-herbs; Arb., 'uta, soft, sandy ground, irrigated with water and planted with trees.

253. To dwell, to be; ana; My., *id*; Heb., 'un; Arb., *ana*.

254. To arise (as the wind); *mauri*; Heb., 'ur.

255. To live; *mauri*; My., *idup*; Java, *urip*; Tanna, *murif*; Po., *ora*; Heb., 'ur, to be awake, alert.

256. To cover; My., *tutup* (tup): Ef., *tove*; Po., *tapa*, clothing. Heb., 'atap, to cover, be clothed; Syr., 'tap or 'taf, to be clothed; Arb., 'itap, a cloak.

257. To run; ur; Heb., 'ir.

258. As, for, because, on account of; oli; My., *ulih*; Heb., 'al.

259. To aid; ouli; Heb., *ya'al*.

260. To go up, &c.; liu; Heb., 'alah; hence,

261. Up, heaven (sky); *len* or *leng*, *lang*; Po., *lang*; My., *langit*; Mg., *lanitra*; Santo, *lon*; Ch., 'elyon.

262. To be; im, um, ma, mi; Ero., *um*; My., *ma*; Tanna; Mg., *id*; Arb., 'amma, to be in common.

263. To dwell, to be; ne, no; Heb., *nah*, *nawah*.

264. To work, wiswis (wis); Mg., *asa*; Heb., 'asah.

265. To roll, twist; bulo, *mul* (49); Po., *milo*; Mg., *voly*, *mamoly*; My., *balit*, &c., &c.; v. Ges., Heb. Dict., *pol*.

266. To exhale odour; boa, *naboa*; Arb., *pahha*.

267. To search out, elect; pili, *mili*; My., *pilih*, *milih* (49); Syr., *pela*.

268. To ascend; sak; Arm, *nesaq*.

269. To roll, revolve; polos; Heb., *palash*.
 270. Food; vinanga; Heb., Ezek, pannag, a cake.
 271. To break; bor, por; Heb., *parr*.
 272. Space between, middle; but, put; Heb., *poth*.
 273. To part in pieces, divide; pot; Heb., *pathth*.
 274. To open; puka; My., buka; Heb., *paqahh*.
 275. A flat dish; seloa; Heb., *tzelahhah*.
 276. To cry out with a loud and clear voice; tare; Eth.
tara.
 277. To meet; ngara, kor; Heb., *qarah*.
 278. Hard, strong; kasua; My., kwasa; Heb., *qashah*.
 279. To make a noise; ra; Heb., *ra'a'*.
 280. To love, pity; rum; Heb., *rahham*.
 281. To look at; sikō; Ch., *sikā*.
 282. To rejoice; samasama (sama); Heb., *samahh*.
 283. To sweep, rush, stand on end (hair); sara, sera;
 Heb., *sa'ar*.
 284. To draw water; saov; Heb., *shaavh*.
 285. To make a noise; so; Heb., *shaah*.
 286. To look at; sao; Heb., *shaah*.
 287. To be evil, bad; sa; My., *jahat*; Arb., *sa*.
 288. To sink down; suk; Heb., *shuach*.
 289. A cloud; sok; Heb., *shahhaq*.
 290. To praise; surosuro (suro); Heb., *shur*.
 291. To deceive; seli; Heb., *shalah*.
 292. To delineate, mark out; *mitir*; Heb., *taar*.
 293. To mark, cut; ta; Heb., *taah*.
 294. To find; *masoko*; Ch., *shekahh*.
 295. Spittle; top; Ch., *tup*, to spit out.
 296. To be, to dwell; to; Arb., *tawa*.
 297. To remain; tok; Syr., *tuk*.
 298. To be broken; *mitela*; Arm., *talahh*.
 299. To desire; *masik*; Heb., *shuq*.
 300. To cry out; tangi; Sam., *id*; My., *tangis*; Heb.,
tza'aq.
 301. A place, ki. Assy., *ki*. (In Assy. Dict written *ci*.)
 302. A land; mot; Oc. names of places—*mota lapa*, big
 land; *pau motu*, cloud of lands; Assy., *matu*; very fre-
 quently occurring in Assy., and, according to Sayce, of Acca-
 dian origin. (Sayce, Assy. Gr., Norris, Assy. Dict.)

It would be interesting, were this the place for it, to take the principal names of relationship, of members of the human body, of animals, and of the great objects of nature in all

their variety as actually found in Oceania, and to show that they are Shemitic. One or two examples will indicate this: Bird—Cocos Island, ufa; Tagala, ibon; Heb., 'of. Mg., vurona; My., vurong; Heb., parahh, to fly. Ef., Api., Amb., Mallicollo, to; Heb., dah, to fly. Nest, ne kin; Mg., a kany; Heb., qen, qin.

Dog—Ef., kuri; Maori, kuri; Heb., Syr., gur, gura, a whelp, puppy.

Fish—Ef., Po., ika; My., ikan; Heb., chayah, an animal; My., ikan-ayar, water animal. Like Mg., haza-ndrano; Paama, New Hebrides, asa; Amharic, assa.

Water—Ef. (dialect), ran; Mg., drano or rano; Arb., riyon, watering. Ef., ranu, to pour fresh water over after a sea-bath; Fiji, dranu id.; Fiji., drano, a lake; Ef., ra, a lake or pool of fresh water. My., ayar; Java, er; Malo. (N.H.), reuh; Heb., rawah (to be full of), water. Ef., me (urine); Heb., Syr., me, id.; Ef., mua, to flow (the tide); Heb., mua, to flow.

Sea, salt—Ef., Sam., tasi; sea; Patos, asih; My., tasik, literally the salt (water, *i.e.*); Mangarei, wae-tasik; Ende, ora-masi; Java., ranu-masin; Mg., rano-masina; Asi, salt, very widely used, from Syr., 'az, to boil forth: Like My., garam; Celebes and Tanna, gara, salt; Heb., gir, to boil up. And Mg., tsira; Matabello, sira, salt; Ef., sira (ferment); Heb., sir; to boil up. In Ef. salt is tas-men—*i.e.* the boiling up, foam, or ferment of the sea, men; Arb., yamon; Amboyna, met, mit; Syr., mata or ymata. Tagala, dagat; Ero., tok; sea; Heb., daki, "crashing, dashing (of waves)." Ef., lou or lau; My., laut; Bouru, olat; Api, ela; Arb., 'alla, to strike with repeated blows, &c. Celebes, lauduk, is a combination of these last two words.

Land; fanua, vanua, benua, so widely used in Oceanica for district, country, is literally a house or building (a dwelling-place); Heb., banah, to build. In Santo it still has this meaning. Ef., ure, land; Ch., ara', (Heb., erez).

Rain, Mg., orana. Celebes, uran, naro; Abyss., heri, iro; Heb., yoreh.

GRAMMAR.—It will now be well to go over the principal points of grammar, and

§1. Demonstrative pronouns meaning this (here), or that, or simply calling attention to, or pointing out, or emphasising a word, simple or compound, separate or attached to a word, prefixed or postfixed—

Ma; Assy, ma; The Heb. mah mostly interrogative; \surd m.

Wa, ua; Heb., hua, hu; \surd a, u, (ĩ, ŷ, ě).

In, ini, ne, na; Heb., hen, henah, an, in, \surd n.

Se, si, sa; Heb., zeh, \surd s.

Tu, ta, te, to; Ch., da, \surd t.

Eri, ru, ra, ri; Ch., aru, \surd r.

Lu, la, li; Ch., alu; Heb., al, aleh; Arb., al, \surd l.

If the two latter, l and r, were originally one in Sh., as Gesenius thinks, so in Oc.

Ko, ka, ki, ku, ke; Heb., kah (from kahu), \surd k.

Fa, ba, be, pa, pe, va; Heb., pa, pah, fa (from bahu), \surd b.

Compounds of these are very common in Sh. and Oc., thus (v. voc. 56.)

Nin, nen; My., nun, nen, nin; Syr., enun, enen.

Susa; Assy., sasa, sasú.

Rik, erik; Syr., hereka; My., marika.

Nanga (naka); Ch., henak.

Tuk; Ch., dek.

Thus, in Ef. we have nis, wis, kis, sin, wai, wan, netu; nai, Syr., hnu (used for third personal pronoun, singular); and nara (third plural). So—Mg., izato, (Heb., zath), izao, izany, ity, iroa, iny, ireto, ireny, &c.; and used as third personal pronoun, singular, izy; plural, izareo. Sam., lenei, sinei, lea, lena, lela, sea, sisi, ia, na, nei, &c.; used as third personal pronoun, singular, ia; plural, ila-tou. My., ini, tu, itu, nun or nen; and used as third personal pronoun, singular, iya; plural, marika.

REMARKS.—The pronoun used for the third singular contains as its principal part the one used in all the Sh. languages for the same purpose: thus, Assy., su—(i.e., \surd s., above, and hu or u) is in Mg. izy (the y representing this u, sounding like short i or ü). The Amharie further compounds this word by adding \surd r, thus, arsu. Ef., nai is the same i or y with na prefixed, as in Syr., instead of sa, as in Assy. Sam., ia or o—i.e., ko ia. My., iya.

The one used for the third plural is like the Heb. al, aleh., “plural according to use, and not according to grammatical inflexion.” Ef., nara (n. r.). Mg., izareo (z. r.). Api., nala. Paama., keila. Heb., aleh. In My., marika, we have the \surd m that appears in the Arb. and Heb. pronouns plural. It only remains to add that the various pronouns used in the Sh. for the third plural are all, like the Oc. just explained, compounds of the above simple demonstratives. Thus, Heb.,

hem ; Arb., hum ; is hu and m. Ch., anun is an, hu or u, and n ; so anin fem. is an, hi or i, and n ; and from these Assy. sun, sin, differ only by prefixing \sqrt{s} instead of \sqrt{n} ; and thus, it may be remarked, we solve the mystery of the Sh. inflexion of number, both in nouns and verbs, for the numeral particles, whether prefixed or postfixed to nouns and verbs, are simply these or other of the above demonstratives abridged or unabridged. After nouns we find hum or hem represented by ym or im, and anun, anin, by un, in : -oth. Heb. fem. pl. is \sqrt{t} instead of \sqrt{n} or \sqrt{m} . In the inflexion of the verb the final n demonstrative of un, is frequently dropped so as to leave simply u.

§2. In Oc., as in Sh., demonstratives, simple or compound, are used as indefinites, thus, Maori, mea ; Heb., mah ; Arb., ma, anything. Ef., matuna ; Assy., matina ; Ch., ma dun, anything whatever, &c., &c.

§3. In Oc., as in Sh., the article is a demonstrative put before the noun, as in Heb., or after it, as in Ch. In Ef., the New Hebrides generally, and Mg., the common article is in, an, ni, ny ; to be compared with an, Heb. and Ch. ; and Syr., hno, hono, in, *e.g.*, Acts viii. 35, hno ketobo, the Scripture. Thus the Latin ille has become an article in the Romance languages, and thus generally every Sh. simple demonstrative (in §1) may be found used as an article in Oc. Thus, *e.g.*, the word uma, house (Heb., hhomah) in Ef. is suma ; My., rumah ; An., neom : child, Heb., yanak (suckling, Ps. viii. 2), in My. is anak, and kanak, sometimes zanak, as it is commonly in Mg. Heb., h ; Phen., a ; in Ef. is a. Arb., al, in Sam., is the equally common article le. The My., like the Ch. and Syr., commonly uses the article post-positive.

§4. In Oc., as in Sh., the interrogative is a demonstrative used interrogatively (see for Heb., mi. Arm., man. Voc., 202).

§5. The reflexive or emphatic pronoun self in Ef. is tuma ; Heb., 'atzem ; and followed by the pronominal suffix as the same word in Heb., or the analogous words in the cognate languages—*e.g.*, raman in Assy. The Heb. verb 'atzam means to bind ; Ef., tuman, is a bundle.

§6. The personal pronouns in Sh. are distinguished as separate of full form, or attached of shortened form. These latter are used to denote the persons of the verb, accusative of the pronoun, and its genitive. They have no case inflexion ; the full form, usually nominative, is sometimes

accusative or genitive, and generally the same suffix is accusative or genitive, according as it is attached to a verb or a noun; and the shortened form is sometimes nominative, though usually accusative or genitive. Demonstratives are found attached to these pronouns, whether separate or suffix (nun epenthetic). Generally all these statements are equally applicable to Oc.

First Singular.

I, *kinau*—*i.e.*, *inau*, *inu*; Heb., *anī*; Syr., *ina u*, (*u*, *hu*, *dem.*).

Verbal person, *a*; Heb., *a*.

Verbal suffix, *nau*, *nu*; Heb., *nī*.

Nominal suffix, *k*, *ku*. Cf., Assy., *ku*, v. p. (separate form, *anaku*; Heb., *anoki*; An., *ainyak*). My., *aku*, *ku*; Mg., *aho*, *ahy*, *ko*; Sam., *a'u*—*i.e.*, *aku*. This My. *ku* is used as v. p., v. s., and n. s.

First Plural.

In Oc., as in Heb., there are two pronouns of the first person plural.

1. Ef., *kinam*—*i.e.*, *inam*, *inim*, or *inūm* (commonly called the exclusive). Heb., *anu*, originally *anum* (Green's *Hebrew Grammar*); *is*, *ina*, *I*, and *m*, the indefinite plural demonstrative as used after Sh. pronouns and nouns.

V. p., *au*—*i.e.*, *a*, the singular above, and *u*; Heb., *u*, plural. My. and Ef. (dialect), *kami*, *kam*, *we*—*i.e.*, *ku* (above), *I*, and *m*, plural; hence, Ef.,

N. and v. s., *kam*, *ngam*.

2. Ef., *akit*; My., *kita*; Ef., *ningita*—*i.e.*, *nikit*; Heb., *anachnu*; Arm., *anachna*. This pronoun is commonly called the inclusive (*i.e.*, it means I you they) and it is probable that this is what the Heb. *anachnu* originally meant, being composed of *ana*, *I*; *ch*, *-ch-*, *you*; and *nu*, *they* (*anun*). So Oc. *akit*, *a*, *I*; *-k-*, *you*; and *ta* (*tu*), *they*, as in Amharic, in which *arsu* is *he*, *arsatu* *they* (*i.e.*, *he*, *they*).

Second Singular.

Nango, *ang* (*ng*, *i.e.*, *k*). Arm., Heb., Arb., *ka*, *thee*, *thou*; v.p., *ku*, v. pl. (like Eng., *you* for *thou*): v.s., *-ko*, *-k*. Arm., Heb., Arb., *-ka*, *-k*: n.s., *ma* (*mu*); v. pl., like *your* for

thy. My., angkau, ang, kau (*i.e.*, ka u). Api, tau, ta u ; Heb., attah.

Second Plural.

Ef., kum. (kumu) ; Arb., v. and n. s., kum (ko, sing. and m, pl.): v. p., ku ; k, sing., u, pl., as in Assy. and Heb.: n. and v. s., Ef., mu, kumu shortened ; Arb., kum ; Heb., kem. My., kamu, -mu, as in Ef.

Third Singular.

V. p., e (i, y) ; Heb., i (y): v. s., -s.; Assy. -s ; a, e, na, nia ; Heb., ah, eh, nah ; Ch., e : n. s., na (as in v. s.) ; Mg., ny., My., nya, (nun epenthetic).

Third Plural.

V. p., ëu ; Heb. i——u (he they) : v. and n. s., ra or ta, analogously formed to Heb. m, and already explained above:—ta same as Amharic - tu. It is the same *t* that is used in Sh. to form the plural of nouns.

For the separate pronouns sing. and plural of the third person (see above, §1). In Oc., as in Sh., the dual is a modification of the plural. It only remains to notice the personal pronouns with epenthetic demonstratives, of which nun epenthetic is one that may be regarded as typical. Gesenius says "this nun is of a demonstrative nature, and belongs to the appended accusat. of the personal pronoun, to which it seems to direct attention as the object of the verb. This nun is frequent in Chaldee. In Samaritan it is appended also to the preterite, and in similar cases even a *t* (th) inserted. In the Syriac there is a yodh with a consonant power used in the same way." This last is the *i* of Sam., Ef., and My. The Ef. (and Fiji) epenthetic demonstratives are numerous, but are simply the demonstratives in §1. Thus we have Ef., third sing., acc., bia, mia, ria, tia, sia, ngia (kia), nia ; second sing., acc., fik (or fiko), mik, rik, tik, sik, kik, nik, &c., &c. Then we have compounds thus—makinia (ma ki ni) sakinia (sa ki ni), &c., and note especially the compound kin or kan, which, as *kan* is one of the most important words of the My. grammar and dictionary, turning every verb after which it is put into a transitive or causative. It does the same in Ef., but is not so much used.

Remark 1. It seems that many, perhaps all, of these are in use in the My., but not observed or noticed. They being epenthetic, or always coming after the verb, have at last been written as if part of the verb root. This is very interesting, as throwing light, as will be seen, upon a somewhat obscure problem of Sh. philology, the tri-consonantal form of a large part of the Sh. vocabulary. Thus, take the common Ef. words *minu*, to drink; *rongo*, to hear; *turu*, to descend; *tangi*, to wail. These in the My. are given as *minum*, *dangar*, *turun*, *tangis*, in which the final m, r, n, s, are the demonstratives epenthetically used, as above shown, but exhibited as a part of the root. There are examples in Ef. of the same thing. If I mistake not, it will be found that the third consonant of many of the Shem. stems has a similar origin—*e.g.*, the f in Heb., *gadaf*, properly like the “Arb., to cut off;” Ef, *kotef*, whose final f is the Sh., fa of §1: the real stem is biliteral, or monosyllabic; Ef, *kot*, *kut*. Heb., *gad*, *gud*, &c. (*vide* Vocabulary, 71-3, 76-7; *vide* Ges. *Heb. Gr.*, §30, 2.) This, if correct, would partly explain the tri-consonantal, or dissyllabic mystery. When the third consonant is prefixed, as Syr. *nakas* (Ges., l.c.), it probably is an auxiliary verb. But this by the way.

2. The so-called numeral and case inflexions have already been noticed. The inflexion of gender has also to be noticed now, as connected with the pronouns. In Ef. we have traces of it, thus—

Ma, a mas. demonstr., used only before the names of males; it is the same m which forms in Heb. the mas. plural of nouns and pronouns.

Li, lai, similarly used before the names of females is the demonstr. la, with i suffixed to make it fem. The very same i is similarly suffixed to pronouns in all the Sh. languages.

Tete (te), a pronoun used only in addressing females, is the same t as is used to form the Heb. fem. plural of nouns. It is a fem. demonstr. in Arb. It appears as v. p., third person singular, fem., generally in all the Shemitic languages. Heb. t (th) is a fem. termination in the demonstr. *zath*, and in some fem. nouns sing.

§7. THE NOUN. In Efatese the number of nouns is denoted by plural demonstratives; so, for the most part, in the Sh.; but in the Sh. these plural pronouns are suffixed, whereas in Oc. they are usually found separate, though sometimes

by "printer's grammar" suffixed. Ef., mara, manga, manang, maro Mg., id.; Maori, ma; Tannese, mi. In all these m is the principal demonstrative; Heb. m, also plural. The Tannese use of m for plural is especially remarkable; it has been printed suffixed to nouns just as in Heb. In the My. the plural is often represented by doubling, or re-duplicating the noun; not only is re-duplication much used in the Sh. generally, but it is found used also in this particular way—*e.g.*, Assy., mami, waters; and Syr., doka doka, places, leson leson, tongues (Mark xiii. 8; Acts ii. 4).

2. In Ef. and Oc., as in Heb. and Sh., a noun is in the construct state when followed by a noun in the genitive or by a pronominal suffix, and exhibits also, to some extent, vowel changes connected with the throwing forward of the accent ("to which," in Heb., as Gesenius says, "is commonly given the name declension"). Thus, to take the Ef. word *túo*, foot, with suffixes, the accent is thus Shemitically thrown forward.

Tuóngu, my foot; *tuongámi*, our foot (*ngami* being a "grave suffix"); and, to give an example of vowel as well as accentual change, Ef., *máta*, eye—

Mitángu, my; *mitáma*, your; *mitána*, his eye; *mitangámi*, our eye. Before nouns, thus, *mál*, place, but, middle—

Mälē but, place of the middle; and so *natamol*, man; *mīta natamol*, eye of man. Naturally there is not nearly the same fulness of declension by vowel and accentual change in Oc. as in Sh. In My. the rule is thus given by Marsden (in his Malay grammar), a name ever to be mentioned with respect by a student of Oc.—"The most general rule, but admitting exceptions as will hereafter appear, is, that upon annexing a particle, the long vowel in the first syllable of the primitive, if a dissyllable, or, if a trisyllable, in the penultimate (the situations where they usually occur), becomes short, and the short vowel (expressed or understood), in the second or last syllable, becomes long . . . *bīnī* (I omit his Arabic characters), wife, with *nia* (*nya*), becomes *bīnī-nia*, his wife." As in Sh., in some cases the noun in the const. state differs only by its position from the noun in the absolute state, so, perhaps, more frequently in Oc. But we have traces in Oc. of Sh. grammatical forms now no longer in living use, but regarded as parts of the root. Thus, to take the Heb. *pah* or *fah*, fem., side; const., *peth* or *feth* (*pet* or *fet*), we have it in Ef. *fā* or *va*, side, and

const., fit or vit (always in const. in Ef., as fitina, his side; fiti natamol, side of man). Now, this form was not only const., but const. fem., and exhibits in Ef. all the original changes of case and gender, and, it may be added, of number, for this is the common, the universal Oc. word denoting four, Ef., bāt, pāt—*i.e.*, literally and originally, as will be explained under the numerals, sides or quarters, of which there are four, hence four. It is the plural of *pah*, a side or quarter. I could give other examples, and hundreds of such relics are waiting to reward the diligent student of Sh.-Oc. There is a peculiar redundant Syr. idiom found in Oc. Thus (Acts iv. 35) “apostles’ feet,” literally, feet of them the apostles. So (John xviii. 10), “his ear the right.” Ef., talingena ni matua, his ear the right, is exactly analogous. This idiom is common in Fiji and Madagascar. Corresponding to Syr., Ch., d, Assy., s, signs of genitive, we have Ef. and Mg., ny, ni; Java, ne, &c., &c., all of which Sh. and Oc. are to be found in §1. I need not say that in both Sh. and Oc. the relative pronouns were originally demonstratives.

3. In Oc. we have nouns of the type of Heb., ab, Ef., ava, ab; formed from verbs by a change of vowel, as in Sh., thus --Ef., bēs, a prey from bass, to snatch, like Heb. biz from bazz, Ef., tiko, a pole (thrusting), from taka, to thrust, &c., &c.; and formed from verbs, as in Sh., by attaching particles, thus—Ef., moru, Heb., ma’rah, a hole, is formed from the verb by prefixing the demonstrative m (§1); so Ef., mwit, Heb., ma’teh, a covering. Usually Ef. and Mg. prefer ni, ny, and My., ka, to m. A kind of verbal noun is formed universally in Ef., Tannese, My., and Mg., by suffixing n to the verb: the n in Heb., korban, an offering, is the same n used in the same way.

§8. THE VERB. The late Bishop Patteson thought that the Oc. tense usages threw light upon the perplexed subject of the Sh. usage, and wrote a book on the subject, which I have not seen. To express the tenses in Ef. auxiliary verbs are used. This usage had already become common in Ch. and Syriac, the verb substantive, future or preterite, with the participle of any verb, denoting the future or past tense. In Ef. the verb *to be* is ba or bi, fa, fi, future wo, fo, or o; An., pu; Mg., hi or ho; Heb., havah; Ch., id.; and the Syr. often dropped the initial h. The Ef. wo is used before a verb to denote the future exactly as the Syr. ‘wu—

e.g., Acts vi. 4; Dan. ii. 43. This Ef. verb substantive and the next mentioned are perhaps the only ones that have preserved their original Sh. futures; in another Ef. dialect *mi* is used as v. s. instead of *bi*, future *mo* (*vide* above, Voc., 262), used for *wo*, *fo*, *o*, with all verbs; corrupted to *ma* in Tagala and Mallicollo. This *ma*, *mi*, *am*, &c., is the most prevalently used v. s. in Oc. as a kind of redundant auxiliary of the present tense—*e.g.*, it is thus prefixed to almost every verb in Mg., My., and Tannese, and to a good many in Ef.

The commonest way of expressing the future in Ef. is by prefixing a conjunction to the above *wo*, *fo*, or *o*; and this is exactly analogous to what was done in Ch.—*e.g.*, in the passage above cited (Dan. ii. 43), the Syr. expresses the future by 'wu, without a prefixed conjunction, but the Ch. prefixes the conj. *l* = that. The Ef. conj. = that, in order that, to, is *ki*, so Raratongan; Heb., *ki*. The Arm. equivalent of *ki* is *d*, *di*. As *l* is used before the future of the verb subs. in Ch. to denote the future, so *k*, *ki* in Ef., and so *t* in Tannese. Like the Syriac, the Mg. does not thus use a conjunction.

This conj. alone in Ef. put before any verb gives it the force of a subjunctive, optative, imperative, precativè, or infinitive, according to the context or design of the speaker: so the *l* Heb. and Ch. just mentioned was used in Sh. As in Heb., when one verb follows another, according to a frequent usage, the second is in the infinitive, with or without this conj. prefixed to it, so exactly in Ef. The Syr. *m* forming the infinitive is the Fiji *me*, doing the same; and also, like the Ef. *ki*, forming the imp. and subjunctive. We should, therefore, expect to find that *ma* (Sh.) had anciently been used, not only as a demonstr. and interrogative pronoun, but also as a conjunction, like the English *that*; accordingly we find Assy. "ma, conj. that" (Norris' *Assy. Dict.*, s. v.).

I have already spoken (above) of the formation of verbal substantives.

The simple verb in Ef. is either in the present or the past tense, according to the context and intention of the speaker, and often no auxiliary of the past is used. Sometimes, however, the v. s. *ka* (cf. its use in Maori), Heb. *chayah*, is used like the cognate word in Syr. A pluperfect is formed in Ef. by suffixing to this *ka* (which may be regarded as a preterite), another verb subst. *i*, Heb. *hih* (*hayah*), thus, *kai* (*ka i*): so analogously a Syr. pluperfect is formed by putting the cognate verb subst. after a preterite.

The passive. Gesenius says of the Heb. (Paul part.) that it "is probably a remnant of a lost passive form of qatal," and remarks that "in the Aramæan the passives of Piel and Hiphil are in like manner lost, except in the participles." Now, this shows a tendency to lose passives considerably developed even in ancient Sh. In the Oc. we naturally find this tendency carried further. Instead of the ancient passives we see in Ch. and Syr. substitutes consisting of a syllable ath, eth or ith (cf Arb. t, Conj. V.) prefixed to the active, which syllable is probably originally the verb subst. ath or ith. Accordingly we find the ethpeel, ethpaal, ethtaphal, and eshtaphal "conjugations" having a reflexive or reciprocal as well as a passive signification. What we find in Oc. is exactly analogous; but, first, it may be noted that of the original Sh. passives there are only traces in Oc., thus, Ef. bārua, to be clear of, free from; Heb., bārua (Paul part. of bara) which, in Arb., means to cut, plane (cf. Voc., 179). The later Arm. method of indicating the passive by prefixing a verb subst. we find well represented and in living use, thus, ta—perhaps the Ch. ita (itha), cf. Arb., tawa (*vide* Voc., 296)—ma, and bi, in Ef.; and di (Ef. ta), tar, Heb. dur, and ka (Ef. aux. verb) in My. So in My. ma and be are used before intransitives, as in Ef.; and bar, Eth. nabar, to dwell (*vide* Voc. above, 55.)

These, or some of them, as Ef., bi, fi; Sam., fi; Mg., fa, are also used in a reflexive or reciprocal sense; and sometimes these particles, like the Arm. ath, &c., are merely intensive.

The intensive effect is also secured by re-duplication, as in the Sh; in My., as Crawford (My. Gr.) says, "by the simple repetition of the radical;" so also in Ef., where, however, as well as in Po. and My., the radical is sometimes abbreviated according to the following rule, taken from Sayce's *Assy. Grammar*:—"When a monosyllable is repeated the last consonant of the first syllable is generally assimilated to the first consonant of the second syllable," as kakabu for kabkabu. The same thing is found very prevalent in Oc., as a glance at any respectable vocabulary will show (*vide* for examples Voc., 49, 54, 150, 235, 256). This is simply the Pilpel conjugation, which, as Gesenius says, is analogous to Piel, and which is in living use every day all over Oceania.

Of Piel and Hiphil we have traces in Oc. (*vide* for examples Voc., 103, 112, 118, 159, 173, 234, 50, 245). They are no

longer in living use. The Oc. causative is formed by prefixing *ba* or *baka* (explained Voc., 50) to the verb. Mg., *ampa*. Ero., *ampi* (m euphonic), seems to be the original Sh. Hiphil or Aphel of *ba*, and prefixed to verbs, denotes *to make to come to be*, what the verb signifies. The My., and sometimes the Ef., forms a causative by suffixing to the verb *kan* or *i*. These are simply epenthetic demonstratives, as already explained above.

Here note a curious example that may throw light on a word occurring but once in the Bible, and whose meaning is disputed—the word *charak* (as to which see Ges. *Dict.*). Ef., *karák*, to catch, seize, lay hold upon, more especially by clasping or becoming intertwined with, to catch and cling to, and to seize in order to slay (Voc., 172).

§9. ADVERBS. There are certain adverbs in Oc., as in Sh., consisting of the particle *k*, as, prefixed to a demonstrative thus, *kasa*, *ngasa*; so; Heb., *kazeh*: *ku*, *ngu* (*kua*); so; Heb. *koh* (from *kehu*, Ges.): *ngaku* (*kaku*); so, thus; Heb., *kakah*: *kíte*; Ch., *kěti* (or *kíte*); as, as if, when, &c.

2. Certain demonstratives are used interrogatively, as follows:—*Se*? *we* or *wabe*? *sabe*? *wabe*? &c., where? Mg., *aiza*? Sam., *o fea*? My., *mana*? *Ngasa* (*kasa*), above, with *na* prefixed, in Ef. means when? Sam., *afea*? *Bia* or *bisa*, how many? Mg., *firy*? Sam., *fia*? My., *birapa*? In Heb. how many? is *kemah*? to which is analogous Tannese *kefa* only substituting \sqrt{f} , for \sqrt{m} (*vide* §1).

3. Certain demonstratives are used as adverbs of affirmation, as *ia*; Mg., *eny*; Sam., *io*; My., *iya*; so the Heb. *hua*, &c., means not only *this*, but sometimes *it is*, &c.

4. Adverbs of negation. The Shemitic negatives are usually formed from verbs signifying to be void, null, to be empty, &c.; Ef., *ta*, *ti*, *tu*; My., same; Heb., *tahh* (whence *tohu*, Gen. 1.), to be waste, empty. Cognate to this is Heb. *shah*, and the Santo negative is *sa*; Mg., *tsy*. Heb., *all* is described by Ges. as “a verb having the force of nothing, emptiness,” whence the common Heb. negative *la*, which Ges. says was “anciently pronounced *lē*,” the Sam. negative is *lē*. Another negative occurs in My. and Tanna, *bu* or *pu*, and the Arb. verb *bahi* signifies “to be void and empty.” Ef. *e*, or *i* (Voc., 25); Heb. *e*, is from *un* or *in*, according to Ges., which signifies nothing, negation: in *Api*, *i*, as in *Eth.* and *Amh.*, is used before the verb. As in *Arm.* (Ch. and *Syr.*) a verb substantive is suffixed to the negative, forming a word

literally meaning *it is not*, lath, leth, so in Oceanic, thus—Ef. tika (*vide* Voc., 137, for ka, is); My., tiada, tada (ada, is, Arm. ata, or atha; Syr. lath is formed exactly like tada, with same verb substantive); My., bukan (kan, is; Arb., kan, to be, used as an auxiliary verb); Mg., tsia (ia, Heb. hih or hayah, to be); Ef., ewo, or awa (wa Voc., 116, is).

In Efate and many other Papuan languages a demonstrative is placed after the verb to emphasise the negative that is before it. This demonstrative in Ef. is mau (ma u), Futuna, ma. In Amharic, mo is constantly used in the very same way (*vide, e.g.,* Jno. i. 5, 8). This is all the more striking as it is the very same demonstrative that is thus strangely used in places so widely apart as the New Hebrides and Abyssinia.

5. The following are demonstratives used as expletives:—My., pun; Ch., pun or pon. Ef., la; My., lah (very much used); Arb., la; Heb., lu.

§10. PREPOSITIONS. Mg., amy, “the only preposition in the Mg. language,” “from, with, to, &c.; “its precise meaning is determined by the verb that precedes it;” Heb., 'am or 'im. Ef., ki; My., ka; Heb., k(e); Assy., k(i); Amh., ka; Heb., k, prob. from ki (*vide* Ges. Diet., s. v. and Gr., §118, 3, Rem.); as, as if, according to, of, from, by, with, to (Amh., Jno. i. 15). My., pada; to, &c.; Heb., ba, 'ad. Ef., baki (ba ki); My., bagi (or baki); to, unto; Heb., ba ki (same as 'ad ki). My., ulih.; Java olih; for, from; Heb., 'al; An., ehele, to, from, Heb., 'al; Ef., ole, for, on account of, Heb., 'al.

§11. CONJUNCTIONS., Sam., Ef., ma, *and*; Assy., ma; Amh., mo. Ef., ngo (ko); Mg., koa; also; Heb., koh; so. My. joins the two foregoing, thus—maka, literally, and-so, a, word which begins nearly every sentence in My., and is often untranslatable. Ef., k, ka, nga, that, in order that, but. Heb., ki. Ef., te, that, in order that, because; Ch., di. Ef., kin, but; Amh., gin. An., par; Ero., wor; that, in order that; Heb., 'ābūr.

§12. INTERJECTIONS. Ef., na! Heb., na! Ef., mo! Heb., mah! Arb., ma! Ef., wana! Heb., hineh! Ef., ita, come! Common Oceanic: Heb., eta, imperative of atah, to come, go. Ef., ito, farewell!* (go!); Heb. imp. of atah. Ef., ako! exclamation of mourning, pain; Heb., akah, ekoh!

* Cf. Arb. “wada’, farewell.”

13. THE NUMERALS.

1. Tesa, Ef., Sam.; Assy., edisu.

Fiji, edua; Assy., edu; Amh., andy, &c., &c.

2. Ef., trua, rua; Mg., roa, &c.; Ch., trī.

3. Ef., tolu; New Guinea (one dialect), told; Mg., telo, &c.; Syr., tholth, tolt.

4. The Oc. four, like the Sh., is a word originally meaning side; then, because there are four sides to a square and four principle points of the compass, it came to denote four. This word in Ef. is bate, pāte, plural of pah (Heb.), as already explained*, and it is universal in Oceania; Sam., has the sing., fa: Mg., fatra; My., ampat, pl., as in Ef. Pah is thus explained Ges. Dict.:—"1. A quarter of the heaven, prop. wind (?), so called from its blowing. Compare in Targg. arba' ruchin, four winds; for Heb., arba't kinpot haaretz . . . fet yam, the west quarter (Josh. xiv. 14); fet tzafon, the north quarter (Ex. xxvi. 18, 20.) Hence—2. Side, region," &c. The Sh. arba' four is analogously from reba', "a side (one of four sides). The word so used is found in Abyss. (Arkiko), as ubah, four; Savu (Oc.), uppah.

5. The Oc. numeral five is a Sh. word (explained Voc. 29); meaning hand, which it also means in Oc.; Ef., lima; Mg., dimy; Po., rima, &c., &c. (the l, d, r being articles).

10. Bulu, pulu, folo, hul, &c., &c., is literally a gross; Heb., yabal, to grow, flow, whence bul, produce, wealth.

6—9 are formed† in Oc. by attaching a demonstrative or the numeral five to the first four numerals, so that 6 is literally 1 + 5 or 5 + 1. The same thing is found among the Abyss. Sh. languages.

1000. Mg., arivo; My., ribu; Heb. and Ch., ribo, a myriad.

I shall now conclude by remarking—first, that this discovery clears up the hitherto impenetrable mystery surrounding the origin of Oceanians. The Sh. language could only have been carried into Oceania by Shemites from the Sh. mainland. The numeral system of Oceania, and the relics of ancient civilisation found in the islands, prove that these Shemites belonged to an ancient powerful commercial Shemitic state or empire that lasted for ages, and navigated the Indian or Southern—that is, the Oceanian—seas. That empire we find at the head of the Persian Gulf, and it matters little whether we call it Chaldean, Babylonian, or Euphratean. It was the commercial meeting place of East

* §7, 2. † Usually, not always.

and West in the ancient world. It was from there that the Phœnicians, and Hebrews (in the person of Abraham), emigrated to the West. The Chaldean ships sailed the Oceanian seas, just as did the Phœnician the Mediterranean; and as the Phœnicians planted colonies on the Mediterranean shores, so, but with more lasting effects, did the Euphrateans in the multitude of the isles. Not only did they establish secondary commercial states in Southern Arabia and Abyssinia, but they sowed men in Madagascar and Malaysia. The negro element among the Shemitic-speaking Oceanians can be accounted for best in this way. They were in the homes and ships of the ancient Shemites as slaves, and learned their language just as the American negro slaves learned English. There are no negroes in Asia. Ancient history is not altogether silent, but seems to stand with uplifted hand and parted lips, and just stops short of uttering the whole secret. Herodotus gives a celebrated account of a voyage round Africa undertaken by Phœnicians for Pharaoh-Necho, king of Egypt; and it is not to be supposed that the circumnavigators of Africa were ignorant of Madagascar. Isaiah mentions China by name. I have only further to mention the magic word Ophir, to which Solomon's fleet went on three years' voyages, and which Josephus declares to be Malacca. These, the first ocean voyages recorded by history, were performed in Oceania and by Shemites, whose ships, according to so sober an authority as Chambers' *Encyclopædia*, may have gone as far even as the Spice Islands, near New Guinea. Finally, the fact that Madagascar and Easter Island, or Efate, are peopled by the same race cannot be accounted for so well on any other hypothesis; and, if their language is Shemitic, as I think I have proved, can be accounted for on no other hypothesis whatever.

In solving the problem of the origin of the Oceanians there are four groups of facts, or possible facts, to be considered and compared; and the consensus of these, so far as they are obtainable, gives the highest certainty possible. These are the philological, ethnological, geographical, and historical. It may be said that, strictly speaking, there are only two theories possible, that Oceania has been peopled from South-Eastern Asia, or, as I maintain, from South-Western Asia, or the Persian Gulf. You may assert the former of these, but philology is totally against it. History,

so far as it speaks, is totally against it, for it shows that the Malays emigrated to Malacca from the islands, and not *vice versa*. Ethnology gives no utterance for, and unambiguous utterance against it, inasmuch as it cannot account for the negro element of blood, but not of language, among the Oceanians, and it cannot account for such facts, for instance, as that the Tannese and some others in the New Hebrides dress their hair in the very remarkable style of the ancient Assyrians, which obtained among no other Asiatic people. But I refrain from a comparison of customs. Geography, which at first sight appears to be for it, turns out, on closer examination, to be more against it, inasmuch as it utterly fails to account for the peopling of Madagascar, which the other theory most satisfactorily does. Therefore the theory of the peopling of Oceania from South-Eastern Asia fails from the utter want of evidence to support it. And I have already shown that all the evidence obtainable, philological, ethnological, geographical, and historical, harmonises into a body of proof irresistibly establishing that South-Western Asia, or the Shemitic mainland of Oceania, at the time when the Shemites were supreme in civilisation, navigation, and commerce, was the home from which hived off the people whose descendants we now find inhabiting these isles of the sea.

Secondly, this discovery has an important bearing upon the evolution theory: in so far as that theory endeavours to draw support from the existence of savages, and the supposition that they are descended—or shall I say ascended?—from “hairy quadrupeds,” it tends utterly to overthrow it; for it shows, as to one of the greatest bodies of savages, that they are descended from the most renowned and civilised people of antiquity.

Thirdly, I consider this discovery more important on the whole than that of the Assyrian or Euphratean inscriptions, deciphered of late with such marvellous ingenuity. In these inscriptions we have only a fragment of the dead language of a lost people, but very valuable as throwing a happy light upon historical parts of Holy Scripture. But here we have, so to speak, that people found, their language full-orbed and in all its living vigour. It will probably be found that every recorded word of ancient Sh. has its cognate in Oc.; and, in investigating and illustrating the meaning of the words and the grammatical usages of the Hebrew and

Chaldee of the Bible, it will become necessary henceforth to refer not merely to the Arabic and Syriac, Phœnician and Ethiopic, but also to the Oceanic. Moreover, as men and as Christians, we owe a duty to these men and women of the isles of the sea, and it is to be hoped that the discovery of their high birth, of their ancient and noble ancestry, and remarkable and sad history, will engage us to the performance of that duty with more interest and sympathy, even as by the increase of knowledge it gives us for performing it additional means of the highest value, and greater power.

Fourthly and finally, I invite other workers into the field. There has been discovered a mine of inexhaustible wealth. Let all who will come and dig. A wealthy gentleman of New South Wales some time ago fitted out a scientific expedition to New Guinea, and for this his name is worthy to be held in high honour as long as Australia shall exist. The "Cheviot"—that was the ship of that expedition—now lies a dismasted hull in Havannah harbour, Efate,* within sight of the writer's residence. Let some such gentleman, or scientific body, send an expedition to Oceania and the Shemitic mainland, from which its population originally came, to gather knowledge, philological and ethnological, in accordance with the discovery announced in this paper, and the results, as certain as harvest to the husbandman, will be altogether adequate and worthy, in a great and sensible addition to the permanent and public stock of wisdom and knowledge.

ABBREVIATIONS :

Oc., Oceanic	Sh., Shemitic
Ef., Efate	Ch., Chaldee
My., Malay	Heb., Hebrew
Po., Polynesian	Syr., Syriac
Mg., Malagasy	Arb., Arabic
Tah., Tahitian	Amh., Amharic
Sam., Samoan	Arm., Aramaic
An., Aneityumese	Eth., Ethiopic
Ero., Eromangan	Abyss., Abyssinian
Mall., Mallicollan	Assy., Assyrian

* Efate, Fate, or Vate, was discovered by Captain Cook, who called it Sandwich Island: it is about the middle of the New Hebrides Group.